

many points of difference between them, one of the most important was that respecting the doctrine of transubstantiation in the supper of the Lord, which, as is declared by the 28th article of our church, "cannot be proved by holy writ, but is repugnant to the plain words of Scripture." In the reign of Henry VIII. the feeling against this doctrine was not so decided as it afterwards became; nor did any material change take place in the early part of the reign of Edward VI., for we find in his first Prayer-book, 1549, that the mass was still to be celebrated in the order for the Supper of the Lord, "commonly called the Mass;" and the word "altar" was used in different parts of the service as set forth in that book. But in his second Prayer-book, 1552, the terms "mass" and "altar" were altogether omitted. The order was for the administration of "the Lord's Supper or Holy Communion." The table was to stand in the body of the church, or in the chancel, where morning and evening service were appointed to be read; and the priest, instead of standing in the midst of the altar, was to stand at the north side of the "table," and so on through the service. But in the interval between the publication of the first Prayer-book in 1549 and the publication of the second in 1552, certain events had taken place, and certain orders and injunctions had been issued, to which it is necessary to refer. In 1547 an order had been issued to take away and destroy all tables, images, and other monuments of feigned miracles, pilgrimages, idolatries, and superstitions; and in 1550, Ridley, Bishop of London, issued an injunction to the same effect. These injunctions were of course confined in the first instance to the diocese of London and to the form of an exhortation. But there was an Order in Council issued to Bishop Ridley strictly charging and commanding him, for avoiding strife and contention, to take down altars and place communion-tables in their stead. And it appears from Burnet's *History of the Reformation*, that on the 19th of November, 1550, letters were sent to every bishop throughout England to "pluck down altars" for the avowed purpose of "moving and turning the same from the old superstitions of the Popish mass." The change intended, therefore, must have been something more than nominal; it must have been substantial. In the short reign of Mary, which followed, one of her first acts was the repeal of all the statutes passed in that of Edward VI. respecting religion, and things reverted to the same state as they were at the end of Henry VIII.'s reign; altars were to be re-erected in the churches, and penalties were imposed upon those who, of their own accord, pulled down or destroyed them, and mass was again celebrated. But in the year 1558, Queen Elizabeth ascended the throne, and when she repealed the statutes of Queen Mary the statutes of Edward VI. were revived. In 1559 orders were issued by Queen Elizabeth for substituting the communion of the sacrament for the high mass, and for placing tables in the churches, to the same effect as those issued by Edward VI. From this order it is manifest that the tables here meant were something very different from the altars, and that they were moveable; for the direction, that it was to be placed where it stood before could not apply to an immoveable stone altar. In 1564 it appears that Queen Elizabeth issued advertisements directing, amongst other things, that parishes should provide "a decent table standing on a frame" for the communion; an expression applicable rather to a wooden table, than one made of stone. In 1569 Archbishop Parker's visitation inquiries go to the same fact as to the communion-tables and taking down of altars. In 1571 Archbishop Grindall's injunctions are remarkable for their expressions:—"All altars to be pulled down to the ground and the altar stones defaced, and bestowed to some common use; the prayers and other service appointed for the ministrations of the holy communion to be said and done at the communion-table." Nothing can more clearly demonstrate the determined manner in which the measures for the utter subversion of the superstitions connected with the Popish mass were carried on than these orders and injunctions, the great object being the annihilation of the fixed, immoveable stone altars, and the substitution of wood moveable tables in their place.

We now approach a most important period,

when the contest raged between high and low church in the reign of Charles I. Its origin may be found in Lord Clarendon's *History of the Rebellion*. It has been shown that the stone altars were removed, and tables of wood set up; the questions then agitated were as to the place in which the table should stand, and its position. The Puritans contended that the proper place for the table when the communion was administered was in the body of the church before the chancel-door; and afterwards in the chancel, but placed tablewise, and not altarwise, that is, that one of the ends of the table was to be placed towards the east, so that one of the larger sides might be to the north, the priest being directed to stand at the north side, and not at the north end of the table. The high churchmen, on the contrary, contended that as the injunctions ordered that the tables when not in use should stand where the altar used to stand, it should consequently be placed as the altar was. These apparently unimportant matters were the source of violent contentions. (The learned judge then proceeded to consider the case of Archbishop Laud, who became involved in these unfortunate disputes, by introducing many of what were at that time called "innovations," an unfortunate term, as Lord Clarendon called it, and which formed part of the articles of impeachment against him.) We now come to the time of the Restoration, when the present Prayer-book and rubric were framed, when the term "table" was introduced, and the communion-table remained in the same situation as from the time of Elizabeth; that is, that it was of wood, not stone; and moveable, not fixed. The next question is, has any alteration been since made? In the rubrics of the present Book of Common Prayer the term "table" is repeatedly introduced, and in several places consistent only with the idea of an ordinary table of wood, which is moveable.

He was of opinion that the article set up in the present case, was not a communion-table within the intent and meaning of the rubric, and therefore reversed the sentence pronounced by the Chancellor of Ely.

As to the credence table, the Judge said, "I do not find any sufficient information, to enable me to judge when this article was first introduced into the Romish church or into our English churches. It is clear that they were in use at the time of Archbishop Laud and before his time. It is admitted by the learned counsel on both sides that the term is derived from the Italian language; but in Adelung's German Dictionary we have the following definition of the word:—'*credenzern*, verb. reg. act., from the Italian '*credenzare*,' to taste beforehand the meats and drink before they were offered to be enjoyed by another: an ancient court practice, which was performed by the cup-bearers and carvers, who for this reason were also called '*credenzers*.' Hence, also, the '*credenz teller*—credence plate—on which the cup-bearers *credenced* the wine; and, in general, a plate on which a person offers any thing to another: '*credenz tische*, credence table, a side-board, an artificial cupboard with a table for the purpose of arranging in order and keeping the drinking apparatus therein.' In the Greek and Latin churches, something of the same kind was in use under another name, as I find from two of the tracts to which I before alluded. The word used to describe it is '*prothesis*,' that is, table, or preparation, or proposition, as on it were placed the elements before they were placed on the high altar for consecration. I am of opinion, therefore, that the credence table must fall under the same principle as the other, as it is immediately connected with the other structure, and does not appear to be required or sanctioned by any law, canon, or constitution. I shall, therefore, not include that in the faculty."

The delivery of this judgment, which gives evidence of most patient deliberation and careful research, occupied five hours: the question is one of extreme importance.

VICTORIA PARK.—Park palings, to upwards of a mile in length, have been laid down as the boundary of the park, in Wick-lane and Grove-street, Hackney and Old Ford. Workmen are busily engaged in the formation of new roads, and making preparations for planting.

DECORATIVE ART SOCIETY.

At a meeting held on Wednesday, the 29th ult., at 11, Davies-street, Berkeley-square, a paper was read by Mr. Crabb, containing a general notice of colour and its application to decorative purposes. After a concise exposition of the laws of colour, he explained the principles which regulated Persian art, restricting it to the use of the three primary colours, gilding supplying the place of secondaries, and that the Persian temples might be considered fine specimens of decorative colouring. The character of Grecian art was remarked upon, and the excess of colour adopted by the Romans leading to the abuse and decadence of art. The new era under Constantine was next noticed, and the grand specimens remaining to us of fine Italian art in the works of Raffaele in the Vatican, where the use of rich dark blues round the windows presented, he thought, evidence of his consummate skill in decorative effects. In the *Casina of the Ducal Palace at Mantua*, by Giulio Romano, the utmost perfection of classic beauty was exhibited, the exquisite execution of which rendered his fame pre-eminent. A recommendation of a study of the old masters followed; the Carracci for graver purposes, and Titian and the Venetian school for beautiful examples of sumptuous and harmonious colouring. These remarks were illustrated by coloured copies of the works of Gruner, Owen Jones, Pugin, &c.

A discussion took place on the suitability of our extended use of rich colouring in this country.

In May next, Mr. Crabb, in continuation of the subject, will read a paper "On the application of colour to manufactures."

And on Wednesday, 12th February, a paper will be read, "On the Physiology of Timber Trees considered with reference to manufacturing purposes."

[The object of the Decorative Art Society is to diffuse among those engaged in the design, superintendence, or execution of interior decoration, a knowledge of the true principles of taste, and to lead them to investigate the nature of the various arts and manufactures connected with the subject.—Ed.]

CHURCH NEWS.

THE parish church of *Woodford*, near Salisbury, is about to be almost wholly taken down and rebuilt on an extended scale, the present edifice being in a dilapidated state, and not sufficiently commodious for the parishioners. —At *New-passage*, Devonport, it is proposed to erect a new church. An application is to be made to the Admiralty for assistance. —A new chapel for the use of the Unitarians in *Leeds*, is about being erected on the site of the present one, properly known as "Mill Hill Chapel." We understand that the proposed new chapel is to be built on a considerably enlarged scale, and to have extensive school-rooms attached, in a modern style of architecture. The subscriptions for this purpose already received, amount to several thousand pounds. —The restoration of the interior of *Chesterfield Church* has been completed by two very important alterations. The old reading desk, which formed so unsightly a contrast with every other part, has been removed, and a new one substituted, the sides of which are open, and correspond with the fronts of the galleries. The other alteration is in the chancel, where a railing of carved oak and of the oblong form has been added. —Extensive repairs are now in progress in the parish church of *Stratton St. Margaret*, near Swindon, Wilts; the edifice having been found, upon the survey of an experienced architect, in an insecure state. —A church is in progress at *Little Dawley*, in Salop. The Queen Dowager has contributed 20l. —Mademoiselle D'Este has given a piece of ground adjoining some premises formerly occupied by her at *Ramsgate*, as a site for a new church, which will be completed in a short time. The funds necessary for the erection have been derived from voluntary subscriptions, and include the sum of 100l. from the donor of the ground. —Prince Albert, in his capacity of a Knight of St. Patrick, has given 100l. in addition to the gift of 200l. by her Majesty, towards the repairs and restoration of St. Patrick's Cathedral, Dublin.